

**Bold  
Mission  
Thrust**

ACTS 1:8

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Rally Attracts 800 Men

Men from the Gulf Coast Baptist Association report on a mission trip to Barbados during the Brotherhood Rally at Parkway Baptist Church in Jackson Monday evening. The five: George Holmes, George Holifield, Frank Pike, Hershel Dubbison, and Sam Turner reported on their mission construction work along with several other groups which traveled to other mission points this year. The rally attracted 800 Baptist men.

## New Orleans Seminary To Open Tupelo Center

Landrum P. Leavell, president of the New Orleans Baptist Theological Seminary, has announced that the seminary will respond in January to an urgent request and a recognized need for off-campus theological education by opening the North Mississippi Center of New Orleans Baptist Theological Seminary.

This center will be an off-campus branch of the seminary's School of Christian Training, and it will conduct classes in the facilities of the University Center in Tupelo.

The School of Christian Training provides a program of practical education in ministry for men and women who are not college graduates. The current on-campus enrollment in this school is 230, and since it was reactivated in 1976, 82 of its students have graduated from the seminary.

Fred B. Moseley, director of the School of Christian Training, has announced that the two courses that will be taught across the Second Semester of the 1979-80 session, beginning on January 18, for the North Mississippi Center will be Introduction to the New Testament and the basic course in Preaching.

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## Board Recommends Clarke Study; Urges Village To Accept Property

The Mississippi Baptist Convention Board, in its pre-convention meeting this week, joined the Christian Education Commission and the Board of Trustees of Clarke College in recommending to the Mississippi Baptist Convention a study of the "possible alternatives concerning the future of Clarke College."

The board also urged the Children's Village to take over property being offered in Lincoln County and joined the Board of Trustees of the Mississippi Baptist Medical Center in recommending to the convention that the

medical center be authorized to borrow up to \$2 million for a new laundry and a radiation therapy center.

In other actions the board approved a recommendation from its missions and evangelism committee that the position of associate director of evangelism be created and that money be budgeted for the position as soon as possible. It also acted favorably on a recommendation from the same committee that associations voluntarily study the feasibility of two or more associations considering joint operations with the same director of mis-

sions and adopted a schedule of increases in survivor benefits in the Protection Benefit Section of the new Southern Baptist Retirement Program and in Plan A of the Southern Baptist Protection Program.

Pastoral Aid grants were awarded seven churches in amounts from \$600 to \$1,800, and church building aid grants were awarded eight churches in amounts from \$800 to \$2,500.

The recommendation on Clarke College was "that a complete indepth study of all possible alternatives con-

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# The Best The Human Family Can Give



By Bill Causey, Pastor  
Parkway Baptist Church, Jackson

On Monday, July 23, there appeared an article by George Cornell, the AP religion writer, which carried the headline "Nuclear holocaust probable by 2000, world group fears." A closer examination of the article reveals the following quote "Sharp changes by the superpowers towards a counter force strategy are so destabilizing that sober scientists estimate a nuclear holocaust is probable before the end of the century." This reflects the thinking of a group of 150 scientists, 80 theologians and 80 sociologists, economists, and labor and government specialists, and a handful of Hindus, Buddhists and Muslims. This after ten days of talks at Massachusetts Institute of Technology.

Recent and continuing discussions related to the SALT treaty are giving platform to the emerging fears of our government's policymakers. Televised debates by military and political leaders which posture our foreign policy, finally saw the emergence of a spectre from within their own dialogue that nuclear war is ASSUMED! The underside of all their questions has really been "how may we be absolutely sure that we win it when it comes?"

A pessimistic note to begin on you may say—but if this is the reality perceived by world leaders—how can we live in a Disneyworld of make believe? If in fact, history later proves these analogies to be overdrawn and a desire for calmness later invites us to scale it down a bit, we must ask: can Christians do less than see with a clear eye the world as it now exists? Christianity either speaks to the culture of our time, of the now, or it doesn't speak at all.

These are days that clearly demand the best that the human family can give. Living is a high risk operation. That we use our lives as disciples of Jesus is the highest use to which we can put them.

I. We must see once again the distinctiveness of the Gospel. The literal truth is that the gospel is the most "way-out" thing that could possibly be spoken to the world. That a man from the ancient past, put to death by the Roman authorities in the occupied territories of Palestine, did not stay dead. That He, in fact, was resurrected—body and all—and that we have met that man in the Spirit in the twentieth century. Moreover, that this man was God in human flesh. The whole thing is so absurd that it defies every sensible thing that the world has discovered about itself. There is no evidence that the world of nature could ever supply human experience with such a feat. It did not come from man's discovery or his reason or demonstrable proofs from the laboratory. The whole thing is based upon a unique view belonging to the Christian heritage called Revelation. That God broke into our world. That God revealed Himself and things about himself that man could not have ever found out had he not revealed it. That it is not the product of reason or intellectualism does not mean that it is unreasonable or unintelligent.

In truth the only thing proven to be unintelligent or unreasonable about it is to try to deny it. To do so one must become a Caesar or a Hitler or some sort of self-crowned potentate. There are those today, however, deluding themselves into believing that they have just thought of something smarter than God did! Or believing themselves to be so bright as to think that if God had just thought of this he would have said it himself! The kind of persons that if they had been present on CREATION MORNING WOULD HAVE HAD A FEW HELPFUL SUGGESTIONS!

### Assaults Are Nothing New

These kinds of Assaults on Christianity are nothing new. But a form which it is taking in our day is at least (at the very least) new to us! The form of which I speak is a kind of slow absorption into our culture where it becomes pale and colorless offering nothing distinctive. This erosion has been so gradual that here in the so-called Bible-land it has gone almost unnoticed. Yet it is here! Commitment to Jesus has been subtly replaced by a kind of cultural salvation—where everybody who is anybody is a member of the church—even if they are committed to living like the devil. Being a Christian, in the abstract at least, is generally pleasing to everyone, provided it does not have to be backed up by behavior in the particulars of life. A politician was asked if being a Christian were going to influence his thinking on certain issues—the public was apparently relieved and satisfied when he assured them that he would not allow that!

Our fear of being called prejudiced often has made us afraid to have convictions. Prejudice means by definition—a pre-judgment. Does this mean that no judgment can be made at all? And that our conclusions will always have to be kept in solution and never crystallize into a point of view? How long does one have to observe before it is not "pre" judging? Some of us must rise to say that we have observed? We have considered the evidence; we have seen the judgments of history; we have pondered the meaning of our own lives and our studied conviction is that the only course to follow is a Christian one. In spite of the world's contrary opinion we will trust the fact that the experience of meeting the living

### A Subtle Progress

The process has been a subtle one: Witness the unnerving migration of our word "love"! It has always meant for us that (judged by the standards of Christ), we will always act in the best interest of the beloved. It presupposed, however, that men would be able to tell when they were being taken advantage of. Weak-mindedness has now worked us into a corner where everyone in the world tells us what is best for them and when we don't rush to the rescue of their pagan and idolatrous dreams they tell us that we don't "love" them. Can someone redefine for us the razored edge redemptive love which came into our history incarnate in the lowly Nazarene? So sharply different was it that a heathen (though powerful) world trembled, tottered, then was transformed by the way it cut through superficial and transient value systems. Thin layers of inherited traditions preserved in culture were no match for this unconditional and distinctive love.

Witness the erosion of our word "faith"! As I discern it, it originally had about it that quality that said "I bet my life." Literally, realistically, willfully, and intentionally, I "bet my life" that the life of Jesus Christ is the most accurate exposition of ultimate reality that ever "happened" in this universe. That "who" he was, "what" he taught and "what" he did is truth and all the truth needed for mankind to reach the highest of the objectives envisioned by the Creator. All other discoverable truths falling within the legitimate pursuits of man for his betterment are to be measured by this standard. Again, cultural preferences, no matter how carefully pickled in religious jargon and stored in institutional pantries, cannot be substituted for this world shaping concept.

Yet, if we do recover our distinctiveness, I perceive we are on a collision course with today's humanly conceived and artificially imposed system. As the battle intensifies we will discover a great deal about ourselves. Kierkegaard, the Danish philosopher divided men into two groups, the drivers and the drifters. He said that he was tempted to run after every man in the street and ask him: "Are you alert or inert? Master or slave? Creator or creature? Lifter or leaner?"

Whether we have the stamina to complete the quest begun by martyrdom and sustained by sacrifice is yet to be seen.

### Dominated Land

It is helpful to observe that it was in just such a milieu that first century Christians made their contribution. Jesus came to a land dominated by the occupation-troops of Rome, the world's greatest political force. On the other hand an institutional version of religion had shown its insensitivity to the plight of

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# The Best The Human Family Can Give

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its people but remarkable flexibility in accommodating to this political matrix. Conspiracies of every form were allowed as long as they did not threaten to jeopardize the position of these powerful religious and political rulers. How could the life of Jesus penetrate these separate citadels of power and change them? What is one life within the teeming millions of a far-flung Empire? Or even one life time in years when projected against the screen of the several thousands of years of developing Jewish history? The task of change was clearly impossible from a human perspective. From God's point of view it was possible but only if this life were so distinguishable from the rest; and offered such hope as had not been seen; and reverberated with such therapy for the human spirit; that life in its very essence would be transformed! It did all of that and two thousand years later it still does it — with all of heaven thrown in beside!

**BUT WHERE ARE THE UNASHAMED FOLLOWERS: THE REDEEMING DISCIPLES TODAY?** Where are the persons who will pierce the shame and pretense of our day with that same distinctiveness? Who will penetrate our society at every level with truth? Who can deliver such distinct blows against the bastions of power that the world will be showered with the sparks and lightning of truth? Who can set these evening skies alight with such displays of the power of God as to make the dancing northern lights seem but the bare bulb of a farm yard?

If the gathering here today is among the best which God has got — then what has he got! We must ask ourselves this question.

Every sector of life must have its Christian representative! Government, law, medicine, religion, commerce, finance, home, athletics, entertainment, agriculture, science, research and all the rest need gifted spiritually-minded representatives of Jesus. The classrooms of America might well represent the greatest mission opportunity in the history of Christendom. Where are these to come from if not from our distinctly Christian fellowships. Or if we are not purposeful and unashamed Christians? And where do these originate save in our homes and churches? Not prejudiced people, but intelligent people, who have not been afraid to make a studious judgment right in the teeth of a culture that beckons us to trancelike sameness.

Like Jesus, Paul was between the bookends of divergent opinions vying for men's minds. On the one end were the Jews "looking for a sign." These were the people from whence Paul himself had come, the quarry from which he had been dug. How could he show them that the Living God had elected to ignore their preconceptions and enter their space-time with new wine that would break the old wineskins — and that those who had made a career out of guarding the old wineskins — would be found fighting against God.

#### Looking For Wisdom

On the other end were the "Greeks" looking for wisdom. Some new thought, idea or concept that would bring men from the darkness to their kind of light. The old world was replete with strongminded philosophers competing for their ideas to be in the ascendency. So they sat and argued, split hairs and debated. Out of their lively and spirited competition came much that is good that endures to this day. But lofty idealism too often degenerates into human indulgence. The archaeologist's spade yet uncovers the ancient world's ideas chiseled in marble. He dusts them off and carts them away as valued artifacts of one culture's effort but it still remains but a chapter in man's chase, and that chapter is closed. What was needed was neither the kind of sign sought by the Jews or the kind of wisdom sought by the Greeks — but the power that was life-giving, man-changing and eternal. The judgment of the informed Christian, the studious and serious contributor to the Kingdom, and the honest meeter of Jesus, is conclusive — IN JESUS IS THAT POWER. HE IS THE WISDOM OF GOD. HE IS THE ULTIMATE REVELATION AND SIGN. HE IS ALL THAT MAN WAS SEEKING — AND YET MORE THAN HE SOUGHT! MORE than man, resigned to his futility, had dared even dream of: a kingdom where love was law, God was King, and that would endure longer than the stars.

While Thoreau truly said: "Most men, live lives of quiet desperation, like so many bees in a hive, squandering their lives in a furious race to get to the end, never considering why they are alive in the first place," he was not speaking of committed Christians.

#### II. We must stop hiding our weaknesses—and there are some. I mention two:

First: Problems in the churches.

This great tragedy includes every kind of failure: the lack of love, kindness, joy, sustaining loving fellowship of life's crises — an atmosphere of birthing and nurturing souls, and all the rest.

Often this develops into an adversary relationship and the church itself becomes contentious. More often than it should, this tension becomes visible between pastors and leading laymen in the church. It has reached tragic and staggering dimensions in our state.

#### Shooting Our Wounded

There is something faulty in our way of doing things when the only thing we know to do is "shoot our wounded." Many pastors and their families live in desperation and fear because some "church boss" or "small group" decides to jeopardize or end or ruin a pastor's fulfillment of the call of God. Years of training and experience are threatened. Wives and children receive the cruel cold shoulder of community criticism and indifference. The possibility of successfully moving to other work is sharply diminished. Under such pressures vocational workers futilely cast about for some denominational resources — some real and not imagined help — and it is unavailable anywhere. Why can there not be some creative and redemptive way that we could deal with this in the bond of love?

It is to be admitted that sometimes a preacher is at fault or has faults! It is also true that many lay people suffer from a pathetic lack of guidance in handling this kind of problem. And often many of them are at fault! I know several churches in this state now which — if they had spent as much time talking to lost folks as they have talking about their pastor — if they had had as many prayer meetings for their pastor as about him — if they had as faithfully attended the regular meetings of the church as they have little secret meetings to undermine a pastor's work and influence — if as many of them had been informed about and attended the business meetings to vote on the work of the Kingdom as they have to be there just in case they needed to vote in support of "MR. BIG'S" motion to fire the preacher — that would be the greatest church in Mississippi, would have the most model pastor — and would lead the state in baptisms every year.

Something needs to be done! The many faithful, lovable, spirit-filled decent lay men and women (who are by far the majority) in our state, along with some mature, long term (surviving) pastors need to attack this problem as immoral and unChristian. Human life is too precious and our Biblical understanding of the call of God is too high for us to allow the continued existence of such behavior.

When you are looking for explanations as to why churches go down in baptisms and decline in other important categories don't overlook this testimony of the churches.

I venture it is a key element in failure and a potent weapon in the arsenal of our well-known enemy, the devil. I'd like to find where I could make a motion for us to fight him instead of each other.

#### In Every Walk

Second, there is fragmentation. There are Baptist Christians in every walk of life whose talents and testimonies are a vital part of the body of Christ in the world. They have responded to God's call and surrendered. Yet, the years have led them into vocational service that is other than church related.

There are, for example, college professors of English, History and Physics who early on, thought God was calling them to preach. They retain a sense of call—specific and real—they are active in their churches. Godly in their living. How can we all be fashioned into a great army? How can we sharpen our focus? Sweep all the energies and influences engendered by God's Spirit at work in their lives into one mighty Niagara to change the face of the earth in our generation?

Even if it sounds naive — I believe that we have the calling, the financial resources, the gifted laymen and staff people, the intellect — to mount an assault on the State of Mississippi for Jesus that will in our lifetime give every adult and child an opportunity to say "yes" or "no" to Jesus. It will not happen if laymen are not included in every level of decision making and service. The Reformation taught us that Preachers are not Priests. The demand of our times must teach us that all laymen are ministers . . . and they must minister now!

The time is short! Our denomination says the US by 1983 and the world by 2000. I believe we can do it here in Mississippi. I further believe that we must! I believe such an interpretation creates a valid tension for producing the sense of urgency without which we shall never compel ourselves to act.

#### III. We Must See The Wisdom In Flexibility.

That should not be confused with instability or uncertainty or a lack of appreciation for our tradition. However, the lag time between the recognition of a problem and giving a response must be diminished. Organizational structures are vital to success. But structures change slowly. Do we wait to solve problems? Or can we act quickly without warping our long range stability? I feel we must find a way.

Orthodoxy, however, without organization will never work either. Correct expressions of doctrine are essential to Bible interpretation and preservation of truth. However, the European churches are good examples of one without the other. Often the best things they can tell you about their church presently is that some famous, but long departed saint is buried there. Proof that orthodoxy without organization may be merely fossilized expressions of doctrinal views.

A danger, however, is organization without orthodoxy. The Moonies furnish a

good example. Organizational genius in the mind of a heretic is still heresy and is a great danger to the world. Our life-style in America today shows a dangerous admiration for organizational success. This worldly syndrome has great affinity for many success oriented people in our churches. Their impatience must never let us become so frantic for achievement that we abandon accurate interpretations of Scripture.

I live in hope, however, that God will raise up some expression of both. Think of it! Some orthodox organization surcharged with an anointing of the Spirit of God. Changing the world! In collision with and improving our culture! Surging millions caught up in a new moving of God in the world! As relentless as the passing of time and the coming of the Kingdom of God! Purposeful, unafraid, matching their lives to their time. It can and must be done.

If a man were to shoe a horse and get a penny for the first nail and double it each nail until he gets through — he would make \$42,949,672.95. If the same principle is applied to people, we would be talking about 4,294,672.95. More than there are people in the world! That's our task. It can be done. It will be done by the year 2000.

#### IV. I'd like to conclude with some definite proposals.

The first is that we pull out all the stops in our effort to mobilize for the purpose of confronting all Mississippians with the gospel no later than 1983. In conjunction with Home and Foreign Mission agencies let us also make available at their regular salaries all county or state personnel whose family situation would allow them to go for service anywhere in the world. For example, associational directors of missions could go and bring back insight and inspiration. Let Mississippi be the first state to do it, and let's lead the way.

The second is this: Let's set up a commission or something to help handle the hurts of our churches as expeditiously as possible. We have a good beginning in our department of Minister-Church relations. Let's bring it out in the open and solve this problem!

Then, thirdly, let's ask our executive committee of the board or the board itself by appointment to set up a task force to guide us into this new decade with the most trustworthy and vigorous coalition of lay and professional workers possible to pursue our denominational goals.

There is an imaginary story that contains a frightening and challenging truth. Upon the occasion of Jesus' return to Heaven he was met by an angel who said, "Welcome home. I know you did a wonderful job on earth. You left a great army to bring the world to the Father."

Jesus said, "No, I'm sorry, but I didn't set up a great army."

The angel blushingly responded saying, "I should have known the Prince of Peace wouldn't set up an army. You probably set up a strong earthly government."

Again, Jesus said, "No, I didn't set up a government."

The embarrassed angel then said, "Well, what did you do?"

Jesus replied, "I trained twelve men, and one of them turned out to be a devil."

The angel stammered in bewilderment, "But, Jesus, what if they fail? Surely you have some other plan."

Jesus just shook his head and said, "I have no other plan."

## Mission Service Corps Begins To Accelerate

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of Southern Baptist student work in Missouri, chairs the student work committee for the Minnesota - Wisconsin Southern Baptist Fellowship.

The Lees survived the hard times, even living in the River Heights church fellowship hall for two severe winters. They eventually will live out of two houses as they minister to three congregations.

"We're on cloud nine," Lee exuded, relating news of a recent revival. "We're on the cutting edge of missions here. The needs are tremendous, and the doors are open. We've arranged to stay here, even after our MSC support is gone."

Meanwhile, the 100th MSC volunteer has returned to her Oklahoma home after seven months in Laurel, Mont.

Abbie Hollis, 71, taught high school for 41 years before retiring in 1969. But she kept teaching as she presented mission studies in her home church, First Baptist of Oklahoma City.

While in Montana, Mrs. Hollis taught a Sunday School class for young adults and a Tuesday morning Bible study, and she sometimes led singing for Calvary Baptist Church.

Montana's frigid winters forced Mrs. Hollis home, but her interest in MSC remains. "I'm interested in doing literacy work," she said. "If the Lord leads, I'll go somewhere else to teach. Otherwise, I'll just keep on working in my church here at home."

The 199th and 200th volunteers, Sam and Leslie Smith, 26 and 24, are at the other end of the age spectrum.

Not long out of Baylor University in

## Seamen Ministry Sets New Record

In August the volunteer team from Ingalls Avenue, Pascagoula, set a new record at the Seamen's Center, at Pascagoula. On one night they had 33 visitors from 10 countries.

Not to be outdone, the following night Tom Harris from Woodhaven Church had 34 visitors from 11 countries.

"As a whole the response to the Seamen's Ministry has been much improved over the last few months," states Paul VanderCook, director.

Through August 12, sixty-five seafarers from 51 countries had visited. In August alone attendance totaled 358.

## Tupelo Center

(Continued from Page 1)

Moseley urged that applications be made immediately by those students who expect to enter the program to allow time for processing prior to the beginning of the classes on January 18.

Classes will meet on Friday evenings and Saturday mornings. The New Testament class will meet from 6:00-8:00 Friday evenings and from 8:00-10:00 on Saturday mornings. The Preaching class will meet from 8:00-10:00 Friday evenings and from 10:00-12:00 on Saturday mornings.

Prospective students who desire additional information should write to Fred B. Moseley at 3839 Gentilly Blvd., New Orleans, LA 70126. Each inquiry will receive a prompt response.

## Roy Edgemon To Speak At Warren County "M" Night

Roy T. Edgemon, director of the Church Training department, Baptist Sunday School Board, Nashville, Tenn.

will be the featured speaker at the annual "M" Night for Warren County Baptist Association, Tuesday, November 27, at 7 p.m. in First Church, Vicksburg.

A native of Texas, Edgemon went to the Sunday School Board from the Home Mission Board, where he served as director of evangelism planning

and consultation. Earlier, he was a missionary in Japan and pastor of several churches.

He holds the B.S. degree from Midwestern University, Wichita Falls, Tex., and B.D. degree from Southwestern Seminary in Fort Worth.

Mobilization "M" Night is a Church Training sponsored effort to provide information on the importance of a church training program, to motivate leadership to continue striving for excellence and to provide an opportunity for all churches in the association to fellowship and discuss their needs, problems and achievements in Church Training.

## BOOST Yields Its First 'Crop'

BANSALAN, Philippines (BP) — The first group of young Filipino school dropouts have graduated from a Baptist agriculture project.

They completed Baptist Out Of School Training (BOOST), a program which offers the chance to learn modern methods of farming and animal husbandry in a simulated Philippine village.

The 19 graduates participated in a three-month program, financed by Baptist world hunger funds, designed to prepare Baptist farm youth for greater productivity. Their training included Bible study, witnessing, stewardship, local government organization, health and family planning and rural development, according to BOOST creator, Southern Baptist missionary Harold R. Watson, director of the Mindanao Baptist Rural Life Center.

Keep true to the dreams of thy youth. — Schiller

## Let God Re-create You.

We were all created in the image of God. But He wants us to allow Him to re-create us in the image of Jesus Christ — to reflect His love, His compassion, His overwhelming power.

THE POWER TO BECOME, by Wayne McDill, offers sound Biblical guidelines for growth — principles that will help each reader attain a greater measure of spiritual maturity.

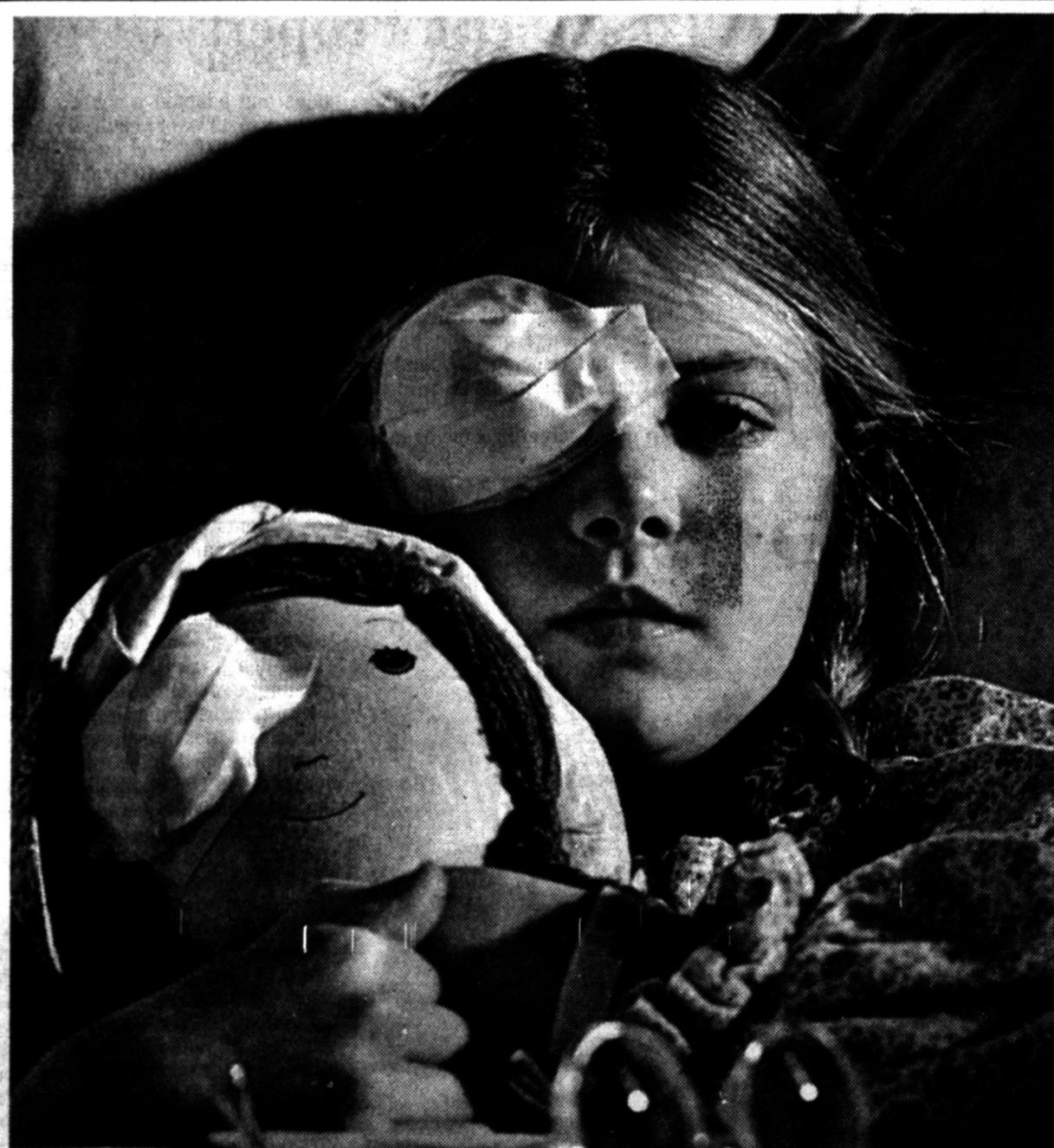
Instead of being burdened with discouraging struggles, the author believes we can claim all of God's promises for the power to become happier, more fulfilled men and women. We can, indeed, be re-created.

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# Hancock To Headline Retreat For Wives Of Young Ministers

Charles Hancock, director of Personnel Development Services in the Division of Personnel of the Home Mission Board, Atlanta, Ga., will headline the program at the retreat for wives of young ministers at Camp Garaywa, Clinton, Jan. 25-26, 1980.

Sponsored by Woman's Missionary Union of Mississippi, the retreat is planned for wives (forty years old and under) of hundreds in any kind of ministry — pastoral, music, youth, education, activities, recreation, missions; music evangelism, preaching evangelism, church staff evangelism, or any other ministerial position a church might have.

The retreat begins with supper at 5:30 on Friday and closes mid-afternoon Saturday. There is no charge for this retreat. It is a caring ministry on the part of WMU of Mississippi. Reservations must be made by January 15, however, by writing WMU, Box 530, Jackson, MS 39205.

Those attending will need to bring casual clothes, pillow, blanket, sheets, towel, washcloth, toothbrush, etc., Bible and notebook.

Hancock is licensed as marriage, family, and child counselor in California and Georgia. He is a clinical member of the American Association of Marriage and Family Counselors. He has been a pastor, has served in the Air Force, has been instructor of Pas-

toral Care at Golden Gate Baptist Theological Seminary, has been director of Pastoral Care Services at Golden Gate, and has been under Home Mission Board appointment as consultant in Christian Social Ministries in the San Francisco Bay area in California in 1974.

A Georgian by birth, he is a graduate of Howard Payne College and of Golden Gate Seminary. His wife is the former Bonnie Lee White, and they have one son. Hancock became a part of the Home Mission Board staff in Atlanta in 1974.

## Sunflower Baptists Help Keep North Dakota Pastor On Field

By Tim Nicholas

Sunflower Baptists are helping make it possible for a young Baptist church in North Dakota to have a pastor.

They are pledging \$600 per month to help keep Ron Renfro on the field at First Baptist Church, Hillsboro, which is a town of 1,700, 30 miles from any large city.

Laymen from the Sunflower association met Renfro last winter when they went to the Fargo area to deliver Home Bible Study guides to area residents. Ron had moved to Hillsboro in September 1978 and began leading what was then a mission.

Some of the men determined to go back and help remodel the church building, and this past May, William Lipsey flew up to arrange for the work.

Lipsey, chairman of deacons at First Baptist Church, Indianola, decided that the church needed finances much more than they needed physical

labor. So he convinced the association to help underwrite the Hillsboro budget with designated gifts from Sunflower. The \$600 from Sunflower is added to finances from the Home Mission Board in the form of Church Pastoral Aid and money from the church members.

Sunflower began its help in June, committed to six months of aid, according to director of missions, Granville Watson. At the end of six months, the association will review the need for continued assistance.

Last month, on October 7, the church was constituted with 15 charter members and now averages 25 in Sunday School. They meet in a Catholic church building they purchased this summer.

"It's gonna be slow," said Ron, 22, who had been a student at Baylor University prior to quitting his job as associate pastor of Third Baptist Church in Waco to go to North Dakota. "There are four families plus us." He and his wife, Debbi, traveled there with an evangelist friend who was relocating in Fargo. Ron fell called to the area and ended up at Hillsboro.

Ron said the people in the area don't know much about Baptists. "They look at us in the same category as Jehovah's witnesses and Moonies," he explained.

He said the tiny congregation is attempting to reach out into the community with a possible theater ministry. The owner of the town's closed down theater said they could use it if they'd clean it up. Ron said he plans to show Christian movies and maybe some clean secular movies as a way to relate to the public.

Ron and Debbi were in Sunflower County recently to speak during the annual Associational meeting which was held at Second Baptist Church, Indianola. They also spoke to Brother



Ron Renfro helps load supplies.

Thursday, November 15, 1979

BAPTIST RECORD PAGE 3

## Convention Board . . .

(Continued from Page 1)

cerning the future of Clarke College be made by the Education Commission of the Southern Baptist Convention and that said study and its suggestions be presented to the Education Commission of the Mississippi Baptist Convention and Clarke College's trustees jointly assembled and that this study be completed by June 30, 1980, and that a report be made to the Mississippi Baptist Convention in November 1980."

In a statement accompanying the recommendation Commission Chairman Kermit McGregor said, "We have been made aware more than ever of the effect of spiraling inflation. It is only because of the increased giving via the Cooperative Program and special gifts that our colleges are able to continue. We are concerned as commission members for all colleges, but because of mutual concern over the challenge of declining enrollment and economic pressures, the commission and Clarke College's Board of Trustees jointly recommend to the Mississippi Baptist Convention Board and to the convention" the recommendation presented above.

The Our Town property in Lincoln County has been used as a non-profit child-care facility, but its use has been suspended. The entire property consists of 133 acres in one plot, an industrial building located on 11 acres in another plot, and a sizeable house on 10 acres, which have been leased from the 133 acres. Parts of the package or its entirety have been offered to the Village. There is a \$130,000 debt on the property, but the industrial building is for sale at a much greater figure. If the house is taken in, it would have to be purchased. The convention Board urged that the Village take the entire package.

The medical center has continued to use its old laundry facility for the past 23 years, even though it moved into new facilities 3½ years ago. The trustees desire to remodel a building to make a new laundry facility and also to build the new radiation therapy center. A fund drive was recently completed for the center, but costs estimates are coming in \$400,000 higher than had been expected, according to Paul Pryor, administrator.

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"Hide thy face from my sins" (Psa. 51:9)

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

*Salary, retirement, security . . .*

### How should a church treat its pastor?

How should a church treat its pastor? Should the members run the pastor off if they don't like him? Should the people in the church feel comfortable with themselves if they have been able to keep the pastor's salary lower than they know it should be?

What about his retirement? The pastor probably will not be at any one church for all of his ministry. Should any one of his churches feel free to short circuit his retirement situation by providing less for retirement purposes than their sister churches normally make available?

Should the pastor have to finance the work of the church by furnishing the cost of transportation for carrying out that work?

What about an annual call? Should a pastor be subjected to this sort of insecurity?

None of these questions can be answered by the pastor. These are things with which members have to come to grips. There needs to be such lay leadership in every church that some disgruntled or misguided group cannot grab such an issue as one of these and get it carried out in such a fashion that would bring shame to the Kingdom of God.

#### God-Called Man

Laymen must realize that they are dealing with a God-called man when they are dealing with the matters concerning their pastor. If they are convinced that the Lord is no longer using

the man in that situation, that is one thing. Until they have firmly arrived at that conclusion, however, they have a different matter altogether.

Without doubt we can safely say, however, that when the Lord has led a pastor to complete the work He has for him in one pastorate, He will take care of the transfer to a new situation if all parties concerned will be patient and will pay attention to the messages that will be there.

Patience will be a virtue that all parties, pastor and members, will have to exhibit — and along with patience must come responsibility that would call for action when the time comes, but not before.

The knowledge of how to handle this responsibility comes through prayer. There is no way to handle the affairs of the Lord's church except by prayer — much prayer. How much does it take? There has to be an answer from the Lord. It takes that much.

#### Salary Negotiation

An occasion comes to mind in which a church group declared its intention to negotiate the salary with any prospective church staff members with which they were to deal. If the negotiations are for the purpose of offering a greater salary in case the committee has made a mistake, then perhaps negotiations are in order. If they are for the purpose of trying to get the staff member for the lowest salary possible,

then negotiations are completely out of order.

A practice that is dying out but which was once prominent is the annual call. There are churches which still practice this, however. There is nothing in scripture that would indicate there was ever a vote by a church membership concerning who the pastor would be. It is a matter over which the Lord has control. About the only way we have of determining the Lord's choice, however, is to put the matter before the membership. That is fine, except that the Lord's will is not cycled on an annual basis. Once the correct choice has been made there is no need to give further consideration to it until there is definite reason to feel that the Lord has made a change in the choice. Then He will handle the matter, as has been stated. It will not be a question the churches should do it as a matter of course.

Surely the church should realize that the expenses which the pastor incurs should not come out of his salary. But unless there is an established procedure for giving adequate coverage for his expenses on the field, those expenses are more than likely coming out of his pocketbook.

#### Annuity Situation

The same is true of his annuity situation. If the pastor's salary is paid in a lump sum that is supposed to be adequate for taking care of his retirement, the likelihood is that there is very little going to that cause. In the

first place, the lump sum looks like a big salary, but when everything comes out that goes for expenses and annuity and such, it could be a small salary indeed. In the second place, with the cost of living being high he is likely to be tempted to use money for family essentials that should go for retirement. The pastor needs to be paid an adequate salary and his retirement paid in addition to the salary. The suggestion for providing an adequate living at retirement is to put at least 10 per cent of his salary into retirement benefits while he is on the field. Each church must be conscientious about this, or there will be a weak link in the chain. A man can't base God's call to a church on whether or not the church pays retirement benefits. Therefore the churches should do it as a matter of course.

If a church cannot reach the 10 per cent level all at once, it can take the step in stages of about 2½ per cent of the salary per year, beginning with at least 5 per cent, until the 10 per cent is reached.

Church leaders, take a look at I Cor. 9:11-12. "We have sown spiritual seed among you. Is it too much if we reap your material benefits?" If more specific suggestions are needed, write the Department of Church-Minister Relations and Annuity, Box 530, Jackson 39205 and ask for "Salary Study — 1979 Update."



## Faces And Places

By Anne Washburn McWilliams

### Clarence Cutrell

Every year, it seems, one of my good

friends in the Baptist Building retires. This December 31 it's Clarence Cutrell. He's a craftsman with words, and one of my favorite chapel speakers. And he's one of the best conversationalists at coffee breaks. He may sit listening quietly, but when you see a twinkle in his alert blue eyes, you know a dry, witty remark is forthcoming.

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Carter Dobbs, medical doctor in Calhoun City, called the guest of honor a wetback "because he swam over the river from Arkansas" — he was born May 3, 1912 at Pine Bluff — "but once he got established in Mississippi and he made a good citizen." While Brother Cutrell was pastor at First Church, Calhoun City, he saw the church give 50 percent of its income to missions. Other of his pastores in the state were Trinity, Biloxi, and First, Eupora.

In two associations he was director of missions: Rankin and Grenada-Yalobusha. Carey Cox said that when he came to Rankin County the work was new and the pastors at odds, but Cutrell in his quiet, unassuming way soon had everybody working together well.

Dr. Earl Kelly used a music metaphor to describe Cutrell's work with the Convention Board. He said, "Once I asked a conductor what was the hardest position in an orchestra to fulfill, and he said the second violin. Clarence Cutrell has performed well in his role of playing second fiddle to John Alexander, director of the Department of Stewardship."

The reference to music was apt, for Brother Cutrell sings; his daughter Jan King is organist at Broadmoor, Jackson, and his son, Jimmy, is minister of music at First, Gulfport. At the dinner Jimmy sang "The Lily of the Valley." He explained, "The first solo I heard Dad sing was this hymn." Also Jimmy sang "My Tribute." On the piano Jan played a medley of her father's favorites: "Blessed Assurance," "Every Day With Jesus," "The Old Rugged Cross," "Jesus Loves Me," and "What A Friend We Have In

Mrs. Cutrell, the former Willa Schults, is a delightful personality and a remarkably talented woman. I met her first when I was a member of Daniel Memorial Church, and she did a superb job of leading a workshop for workers with older children in Church Training.

And no telling how many millions of dollars have been given to the Lord's work through the churches of Mississippi because of the faithful and effective leadership of her husband.

Happy retirement, Brother Cutrell!

### From Walls To Wade — The Land Of Goshen

By Guy Henderson

When I began working with the Stewardship Department, Clarence Cutrell gave me his old road map. It had been folded, spindled, and mutilated but still had a lot of good mileage left. This map became a great blessing to me as I sought to find Barfoot, Needmore, Why Not, Possumneck and Nut Bank. Veto, Mississippi, kept rejecting the suggestions of the Post Master, and he named it Veto.

D'Llo, Picklefoot, Scooba, and Ticky Bin defy explanation.

Clarence, romanticist that he is, had visited Darling, Comeby, Chick, Love, Mate, Lulu and Bobo, and then perhaps in a prophetic role, he sent me to Dryrun, Boneyard, Dunnaway, Delay, SoSo, Kokomo, Dry Creek, and Ludlow.

He marked well the Four Star eating places of the state such as Hot Coffee, Bacon, Eggville, Lunch, and Grace, diners cards excepted.

Apparently he faced dangers at Aligator, Guntown, Midnight, Wildwood, Cuba, Shivers, Savage, Panther Burn, and Ghoulsville but still held out the Olive Branch. Financial matters can be transacted at Silver City, Money, Bond, Cash, Value, Reform, Rick and Banks.

Women's Lib made their Marks on the state long before Gloria Steinem hit the TV screen resulting in Louisville, Maryville, Lena, Dot, Sharon, Caledonia and Myrtle.

According to his map, he had little to do with Bourbon, Tipterville, Stoneville, Lucedale, or Tippo.

Diet conscious, he moved Onward to Chunky, Tubby, Pickletown, Duckhill, Eulogy, and Potts Camp.

His favorite joke was "I know you are from Ireland 'cause your chin is Dublin." He was shocked at Electric Mills, Remained sour at Shuqualak, had his blood to Boyle trying to keep Pace with Burnside while doing the Charleston which caused some Fan-nin.

After that, this Learned Goodman drew a Pilgrim's Rest by the Wayside, living in Harmony and Success at Mt. Pleasant.

Socrates, indeed, when he was asked of what country he called himself, said, "Of the world"; for he considered himself an inhabitant and a citizen of the whole world. — Cicero

### Book Reviews

#### HOLY BIBLE, NEW INTERNATIONAL VERSION; Zondervan.

The complete New International Version of the Bible has been out for more than a year. A review should have been in earlier, but I decided to read it through before reviewing it. I have enjoyed reading it, for it is a very easily understood translation. It is much easier to read with understanding than the King James, but it lacks the beautiful language and sentence structure of the King James. Marvin E. Tate, writing in the Review and Expositor of Southern Seminary in the Summer issue said, "It is probably the finest accomplishment of conservative scholarship to date" in writing of

the Old Testament portion. In the same publication, Frank Stagg wrote of the New Testament, "There is nothing about it which represents a major breakthrough or justifies its replacing the KJV or the better twentieth century versions. . . ." He said it "... is a generally competent version, deserving a place alongside other versions by committees and individuals." — DTM

#### CHRISTIAN CLASSICS; Broadman.

Four beautifully bound, limited classics have been published by Broadman Press. The edition is only 2,000 copies in the binding mentioned.

One volume is titled Augustine. One is titled Early American Christianity. One is titled John Wesley. And one is titled The Reformation — Luther, the Anabaptists. The bindings appear as leather and are blue, brown, chocolate, and red. They are trimmed in gold, and the paper edges are gilt. Augustine was edited by Douglas L. Anderson of the Sunday School Board. Early American Christianity was edited by Bill J. Leonard of Southern Seminary. The Reformation — Luther, the Anabaptists was edited by W. R. Estep of Southwestern Seminary. John Wesley was edited by John W. Drakeford of Southwestern Seminary.

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# "Help Others Practice English:

## Open A Window On The World"



Linda Walters, director of the HOPE class at 38th Avenue, carries on a conversation with Jose Jesus Guevara, lawyer from Caracas, Venezuela who studied at the English Language Institute in Hattiesburg.

(Continued from Page 1)  
for them. Many take advantage of this, and most accept an invitation to tour the church. When they see the baptist they ask questions and are told what Baptists believe. Fifteen or 20



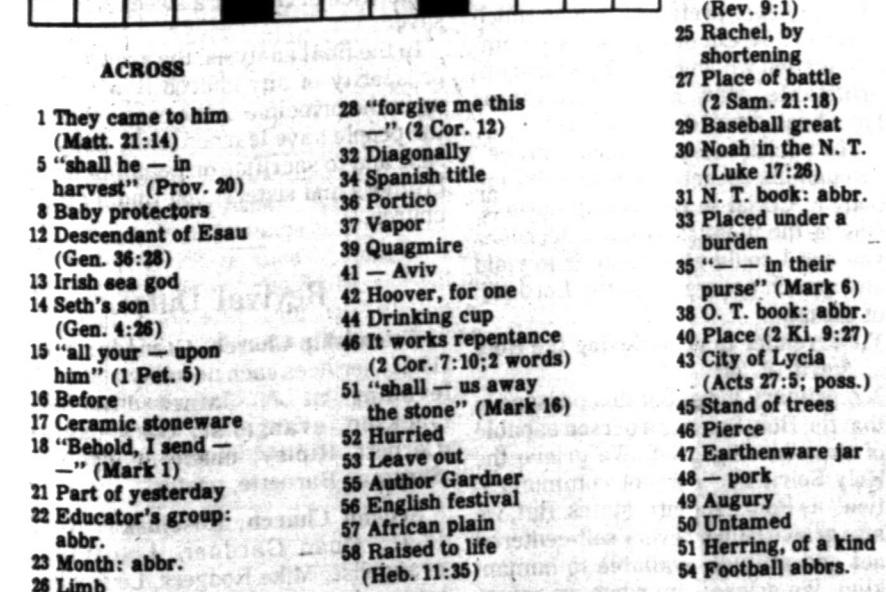
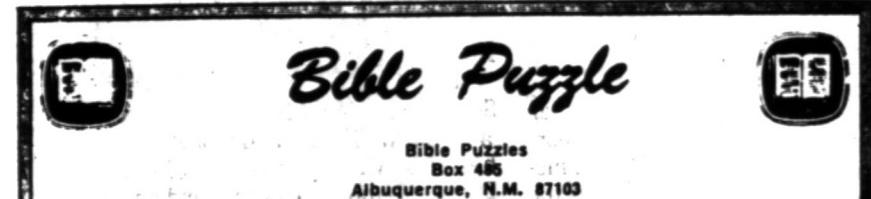
Enrique Beviroz, Managua, Nicaragua, center, and his friend Jose Quan Raudez of Baton Rouge and Nicaragua, have been studying English in Hattiesburg, and practicing with Mrs. James McLemore, left. Beviroz, a student at USM, said that his parents are members of a Baptist church in Managua where Stanley Stamps, missionary, is their good friend.



International students guess English names for articles on a string.

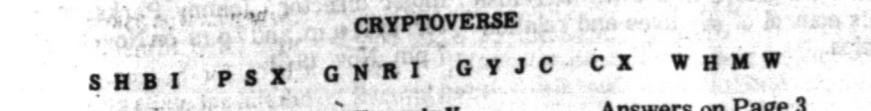


Jimmy McCaleb, minister of music at 38th Avenue, leads a song to help international students practice English. He writes words of songs on poster.



### Bible Puzzle

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Today's Cryptoverse clue: X equals Y

Answers on Page 3

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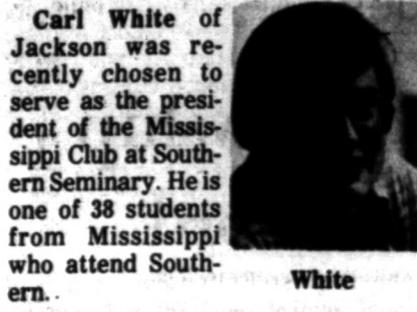
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Thursday, November 15, 1979

# Names In The News . . .



**Carl White** of Jackson was recently chosen to serve as the president of the Mississippi Club at Southern Seminary. He is one of 38 students from Mississippi who attend Southern.

White

**Slayden Church**, Marshall Association, sponsored a surprise luncheon for Mrs. Eutie Crawford, in honor of her 94th birthday on Oct. 15. "Miss Tokie" was surprised, to say the least, when 40 people dropped in for lunch — even though each brought dish in hand. She is confined at home because of broken hip, but continues to be involved in church through a telephone and prayer ministry and a weekly women's Bible study group that meets in her home. She bakes pound cakes for the church whenever an occasion calls for one. (The church honored her on her 84th birthday with a "This Is Your Life" program.) Greer Garrott, interim pastor, began the luncheon with devotional thoughts and a prayer.

**Mrs. Dottie Lewis** was given a 90th birthday party by the Johns Church in Rankin County. Among the many joining in the celebration were her pastor W. J. Murray and his wife. Mrs. Lewis has been a member at Johns since 1946.



**Hollywood Church**, Sledge, honored Mrs. Robbie Jenkins, center, with a dinner in her home on Oct. 6. Mrs. Jenkins has taught the 4's and 5's in Sunday School for 33 years. Tom Bonds, pastor, right, presented her a plaque of appreciation from the church. Her husband, Zach Jenkins, left, has completed 10 years as church treasurer, and has served as deacon. Two of the Jenkins' children, Mrs. Wiley Gann and Mrs. Helen Bailey, were present for the dinner.

**Swiftwater Church**, Washington County, has licensed Gary Naron to the gospel ministry. His brother, Bobby, presented the certificate of license and led in the prayer of dedication. Naron is available for pulpit supply and may be reached at 335-8583 in Greenville. Pastor of Swiftwater Church is Walter Simmons.

**Jerry Watts** of New Albany, is available for pastoral or interim work, revivals, or youth conferences. Watts, who is a former member of an outlaw motorcycle club, was saved in 1974 and later ordained by First Church, New Albany. He attended Blue Mountain College. He is now a member of Wallerville Church, married, and has two children. He or his wife, Patricia, may be contacted at P. O. Box 87, New Albany, Miss. or by calling 534-8051.

## Family Day At Bowlin Planned To Express Thanksgiving

Bowlin Church, Attala County, will observe Family Day Nov. 18 in all services. Walter E. Hines, Jr., pastor, states that an effort is being made to have all resident members in Sunday School and Church Training that day.

Preceding Family Day, a family enrichment revival will be held Friday and Saturday nights, Nov. 16-17 at 7 p.m. Ed McDaniel, pastor of First Church, Durant, will be the evangelist.

On Sunday, Family Day, services

will be held at regular times. The pastor will preach at the morning service. Joe Trim, Attala associational Church Training director, will speak Sunday night.

Pastor Hines stated, "This Family Day is a special time to express our love and thanks to God during Thanksgiving season. Everyone is invited to attend and to worship the One who has made all blessings of life possible."

## Divided D. C. Congregation Dismisses Charles Trentham

**WASHINGTON (BP)** — President Carter's pastor, Charles A. Trentham, was ousted by a vote of the congregation of First Baptist Church in Washington, Oct. 28.

By a vote of 166-140, the congregation accepted a recommendation from its deacons not to renew the contract of the 60-year-old pastor of the 1,000-member church when it expires February 15. The Carters were not present.

Charges against Trentham, first brought by the pastoral staff commit-

tee and adopted by the deacons Oct. 3, were aired in a raucous, sometimes angry two-hour debate.

The deacon recommendation cited Trentham's two divorces, "one of them being from a previously twice divorced woman," his "failure to provide a positive role model for young people regarding commitment to marriage," and "what is believed to be poor judgment by becoming involved with a young woman of the congregation which is also divorced."

## Medical Team Treats 900 In Honduras

The Honduras Baptist Dental/Medical Mission recently sponsored a mission team trip to Honduras to work with missionaries Charlie and Carolyn Herrington.

The team included two dentists, Dr. Bob Holifield of Laurel and Dr. Frank Gilbert of Kingsport, Tenn.; a medical doctor, Dr. John Hassell of Laurel; a pharmacist, William Wells of Laurel; and an engineer, Earle P. Elkins of Laurel.

Nurses and lab technicians who worked with the doctors were Mary McCarty, Kay Lewis, Jeanne Leach, Irene Wells, Dorcas Bryant, Katherine Rankin, Jeanne Holifield, and Kathy Jones.

Mike Martin and Larry Kennedy, pastor of First Baptist Church, Laurel, led in the worship services which were held each night in the mission church.

Under the leadership of the Herringtons, who have been in Honduras for 10 years, the team worked in a mountain village known as Ocotal. The village is about 95 miles northeast of Tegucigalpa, capital of Honduras. During the week contact was also made with other villages near Ocotal, as Charlie Herrington and Bob Holifield made daily trips to surrounding villages to offer spiritual and physical healing.

Approximately 900 patients were seen by the doctors, and more than 1,800 prescriptions were filled by the pharmacist team. During the worship services and witnessing session, 28 persons made professions of faith.

## 600 Decide For Christ In Brazil

**RECIFE**, Brazil — With the battle call "Only Jesus Christ Saves," Latin evangelist Nilson Fanini addressed hundreds in a four-day crusade here, which ended with 600 decisions to accept Christ.

Southern Baptist missionaries working in the crusade were Martha Hairston and J. Fred Spann, both of Arkansas; David L. Miller of Pennsylvania; and Edith Vaughn of Virginia.

Joseph B. Underwood, the Foreign Mission Board's consultant on evangelism and church development, and missionary Lester C. Bell of Texas preached in local churches the weekend following the crusade.

## Devotional Learning To See

By James E. Pugh, Jr., Pastor, Union Church, Meridian

John 4:31-35

The Gospel of Matthew records that Jesus spoke to His disciples of those who "seeing, see not and hearing, hear not." We are told in John 4:31-35 of a time when this problem was tragically true of the disciples. Jesus was ministering to the Samaritan woman at the well of Jacob when His disciples returned from the city with their food. They were amazed that He should be talking with a person who was both female and Samaritan. Jesus said to them, "Lift up your eyes and look on the harvest." He had found a convert where the disciples would never have dreamed of looking for one. They saw, yet they did not see.

How often do we seem to have this same affliction? It is so easy to overlook those whom we ought to witness, simply because we are not looking for their type. As a pastor, I find it all too easy to fail to see and respond to those around me who are very careful.

First, we may fail to see those who are not like us, not "our kind of folks." Though we may pride ourselves that race or social position does not affect us, we are likely to blind to those whose culture or lifestyle is different from ours.

Second, we often overlook those who are so near us. We may be really unconscious of the needs of persons who are very familiar, such as relatives, co-workers, and neighbors.

Third, in any Christians' circle of acquaintances, there are usually a few folks that we have given up on; the hopeless cases that no one can win. We no longer think of them as possibilities for conversion.

Let us heed Jesus' admonition to "Lift up your eyes and look," in order that we may really see the ones around us who need our help.

## Homecomings

**Arbor Grove Church**, Houston, will celebrate Harvest Day on Nov. 18. Features will be Sunday School at 10, worship at 11, covered dish lunch at 12, and a gospel music concert presented in the afternoon by Don Moore of Aberdeen. Moore will also present special music during the morning service. No evening service will be held, according to Joe Arnold, pastor.

**Riverside Church**, Money, will celebrate its 60th anniversary on Sunday, Nov. 18. The day will begin with a special program at 10 a.m. There will be dinner on the ground at 12 noon and a Thanksgiving service in the afternoon.

**Mt. Pleasant Church**, Lincoln County, will have homecoming day Nov. 25. Wardell Algee, pastor, states that friends, former members and pastors are invited. Sunday School will begin at 10, morning worship at 11, and the afternoon service at 1:30. Lunch will be served at the church.

**Flag Lake Church**, Tate County, held homecoming on Nov. 11. James Stevens delivered the morning message. Lunch was served in the dining hall of the church. Two groups presented special music in the afternoon. Jackie Yow is the pastor.

**Calvary Church**, Belzoni, Humphreys County, will have Harvest Day on Sunday, Nov. 18. Dinner at the church will follow the morning service. The Kinsmen Quartet will sing during the afternoon service. Robert Raglan is the pastor.

## Uniform Lesson

## Building Up The Christian Community



By Ed North, First, Quitman

Ephesians 4:22-5:2

The Christian life is not just difficult, it is impossible. You and I cannot live the Christian life. But Christ can live His life in and through us (cf. Gal. 2:20). The strength of the Christian community is the combined strength of each individual Christian. The New Community is dependent on the New Man.

Paul insists that the conduct of the "old man," which is tainted and twisted by sin must be put off. And, through a renewing of the inner being ("spirit of your mind"), one must put on the "new man, which after God is created in righteousness and true holiness" (v. 24). Paul, then delineates the difference between the "old man" and the "new man", and, in so doing, indicates some crucial ways in which the community of believers may be built up.

### I. Honesty vs. Dishonesty (v. 25)

The new man in Christ puts "away lying," in order to "speak every man truth with his neighbor." The person who is an habitual liar is not a Christian (cf. Rev. 21:27). The Christian makes a habit of speaking truth because "we are members one of another." The human body can function healthily only as the nervous system transmits signals honestly and accurately. Impairment of the system prohibits parts of the body from sending and receiving correct messages. The result is physiological trauma. Just so, the body of Christ (the community of believers) is healthy and viable only so long as the various members can communicate honestly and truthfully with each other.

### II. Controlled vs. Uncontrolled Anger (v. 26-27)

It is unhealthy to deny a Christian the right to anger. There is a time and place for anger properly motivated and expressed (cf. Jesus in the Temple). But, the Christian is to be angry and "sin not." This is to say that his anger is to be controlled with respect to both its origin and expression. Too many churches have been gravely hurt by unredeemed anger. Too many relationships have been severed by uncontrolled anger. As Paul indicates, anger can far too often "give place (an

opportunity) to the devil."

One of the soundest pieces of spiritual and psychological advice on the control of anger is the statement: "let not the sun go down on your wrath." Remember, in the Jewish tradition, the day ended at sundown and a new day began. Paul is encouraging us not to carry today's anger over into tomorrow. This is the surest way to heat up the inner thermostat until one's anger boils over out of control.

### III. Sharing vs. Stealing (v. 28)

The code of a sinful world is "I will get whatever I can from you." Now, stealing can involve outright theft. But it can also involve questionable business dealings, cheating, an inadequate business effort, deliberate character assassination, withholding one's talent, time, and tithes from the church, etc.

The new man is to stop stealing. But more than that, he is to engage in honest labor in order to be able to share with the less fortunate. We are not talking about making a living, but about making a life of genuine worth to the community.

### IV. Constructive vs. Destructive Speech (v. 29)

Speech is immensely powerful. It can tear down or build up. Paul enjoins against "corrupt communication." This includes profanity, but is much broader. It encompasses all communication which is worthless and unprofitable. How many fellowships have been divided over words?

The Christian is to "minister grace" through his speech. He is to edify the body of Christ in everything he says. One of the most significant decisions you and I could ever make is to yield our speech processes to the Lordship of Christ.

### V. Surrender to vs. Grieving the Holy Spirit (v. 30)

A primary insight of this passage is that the Holy Spirit is a person capable of experiencing grief. We grieve the Holy Spirit by "corrupt communication" as Paul explicitly states. But, we also grieve Him by every self-centered act and attitude available to humankind. We grieve Him when we refuse His control of our lives and relationships.

Being "sealed" by the Holy Spirit underscores the process of surrender. The "seal" is a mark of ownership and control. The presence of the Holy Spirit in our lives not only assures our eternal destiny, but demands our full surrender.

### VI. Kindness vs. Ugliness (vv. 31-32)

Nothing is more destructive to the body of Christ than the ugly spirit Paul describes in verse 31. The bitterness, anger, ill will, and accusing attitude expressed here are all of the "old man." They have no business in the fellowship of people who have become "new creations in Christ Jesus." We are to die daily to such ugliness.

The Christian in his relationships within the New Community is to be characterized by a loving, forgiving, accepting spirit. Such kindness develops an atmosphere in which the gospel has a ready hearing. An ugly, divisive spirit gives a lie to the gospel, and limits the ministry of the local church.

### VII. Sacrificial Love vs. Self-Seeking (v. 1-2)

The strongest drive in the natural man is self-preservation. The strongest drive in redeemed man is self-giving. Our example is Jesus who gave "himself for us as an offering and a sacrifice to God for a sweet smelling savor."

In the final analysis, the growth and prosperity of any church is wrapped up in the principle of the cross. Where the people have learned to die daily to self, and to sacrifice on behalf of their brothers and sisters, you find a great church.

## Revival Dates

**Friendship Church**, Grenada: Nov. 18-21; services each noonday and each evening at 7; James Fancher, Jackson, evangelist; Gary (Slim) Cornett, Ripley, music evangelist; Sherman Barnette, pastor.

**Second Church**, Kosciusko: Nov. 18-21; Onan Gardner, Louisville, evangelist; Mike Rodgers, Louisville, music director; Johnny Parks, pastor; at 11 a.m. and 7 p.m. on Nov. 18; at 7 p.m. Nov. 19-21.